/249 cont./

423 579 486 651 montagnards as a fair fee to the guardians of the col (2).

2. "The Irohalen of the Demsira claim," says F. de La Chapelle (Notices inédites sur les tribus dissidentes du commandement des Mtougga /Unpublished Notes on the Dissident Tribes of the Mtougga Command/), "that the Tizi Macho and the Oussoud are wholly theirs since they pay for the thefts that are committed there." Likewise, the Aït Tigouga of the tribe of the Aït Semmeg, to the south of the Tizi n Test, bought from the neighboring fractions their guard rights over the col and drew up deeds of individual ownership having as their object the right to collect the "zettata." Cf. our article "l'Aghbar et les hautes vallées du Grand-Atlas /The Aghbar and the High Valleys of the Great Atlas/," Hespéris, 1927, 1st quarter, p. 7.

443 IV. The markets and the fairs. -- The regulation of the markets is of special importance in Berbère /Berber/ country. [182] [571] [578] [203] The montagnard does not betake himself to the "souq" /sook/ solely in order to buy or sell, he also goes there often to meet his friends again, to settle disputes about land or pasture, or still more simply in order to learn the news of the day.

Two kinds of markets exist. Some are held in the /250/ territory of a mountain canton or at the boundary of two or three "taqbilt"; a few dry-stone shelters forming shops (tahanout, plur. tihouna) suffice to shelter the merchants and delimit a small plaza where about a hundred persons at the most group themselves once a week. [554] [625] These then are the notables of the place, who, without collecting any fees, are charged with guaranteeing policing and security.

Other more important souqs exist on the major routes of passage, such as the "Jemaᶜa" of the Aït Daoud among the Ida ou

*631 /382 cont./
175 Aghennaj. The Makhzen had accepted what it could not destroy:
159 the descendants of Sidi Ahmed ou Mousa sent to the sultan each
648 year a couple of slaves as a present, while they received as
431 "ziara" a sum of 1000 metqal.

175 Very friendly relations were even established between El Hajj
159 ᶜAbdallah and the sherif of the Tazerwalt. Soon their friendship
*631 became almost an alliance, and one day one saw coming to the
571 camp of the caliphate /383/ of the Makhzen, set up on the banks
574 of the Asif Oulghas, Sidi Hosein himself, escorted by "Aït
431 Arbaᶜin" of the mountains, 400 in number, bringing as a gift, the witnesses still say, 32 slaves, 8 horses, 10 embroidered saddles, 12 silver guns, amber, and gold from the Sudan. Assembled sheiks of the Haha and mountain notables from the Anti-Atlas spent several days in festivities, and they celebrated the power of Hajj ᶜAbdallah Ou Bihi, which was such, the poet still says, "that his equal was never seen."

175 Several years afterward an unfortunate adventure happened to
159 Hajj ᶜAbdallah Ou Bihi. A rekkas /courier who carries dispatches/
648 sent by him to the chief of the Tazerwalt, with whom he had not
*631 ceased to maintain relations, no doubt inoffensive for the security
•[203] of the Makhzen, forgot his letters on a rock while praying. They
[431] could never be found again; but some time later, just as Hajj ᶜAbdallah was betaking himself to Marrakech to pay to the sultan the "hédia," the traditional presents given on festive occasions, he was received by Sidi Mohammed himself, who showed him the lost letters. "What do you prefer now? Do you wish to drink this tea in silence, or will I have to take out walking in the tribes the great kaid Hajj ᶜAbdallah Ou Bihi, with irons on his feet, before having his head cut off?"

[762] El Hajj ᶜAbdallah Ou Bihi reflected, took the glass of poison with resignation, and went away to die in the chamber where, away from home, his cadi who had accompanied him was waiting for him (1868).

*631 VII. Abuses. -- Outside of the happy periods during which,
648 under the leadership of a kaid in favor at court, the Berbère /Berber/ tribe, invoking the sultan's orders, can live at the